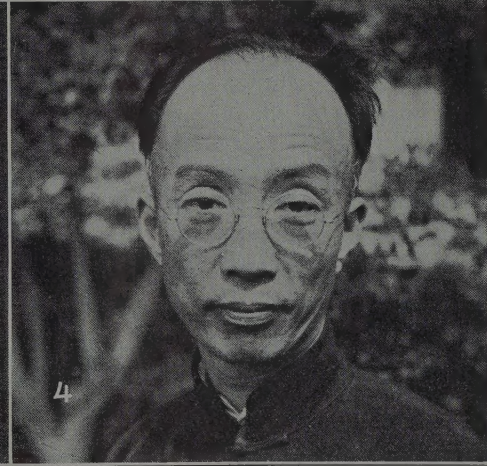
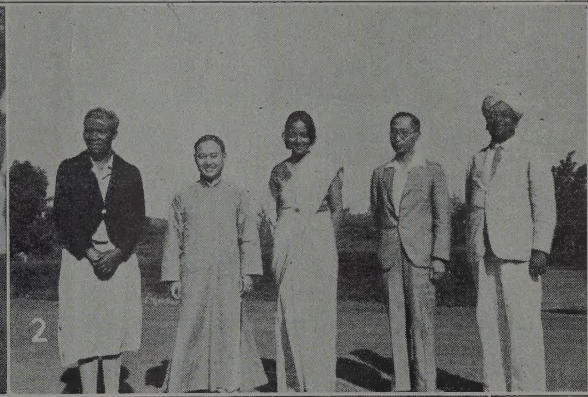
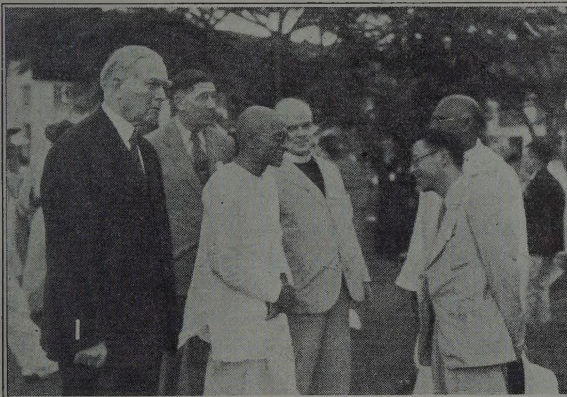


Federal Council BULLETIN

Vol. XXII, No. 3



March, 1939



GLIMPSES OF THE WORLD CHRISTIAN COMMUNITY—SNAPSHOTS FROM THE MADRAS CONFERENCE

- (1) Messrs. Mott, Warnshuis and Paton escort Premier Mr. C. Rajagopalachariar to tea at reception at Madras Conference.
- (2) Five members of the American post-Madras team: Miss Minnie Soga (Africa), Mr. P. C. Hsu (China), Miss Ila Sircar (India), Dr. Hachiro Yuasa (Japan), Dr. Rajah B. Manikam (India).
- (3) Toyohiko Kagawa speaks in plenary session on "We Would See Jesus."
- (4) Rev. Timothy Tingfang Lew, Professor at Yenching University, Member of Executive Yuan, National Government of China.

A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE
New York, N. Y. March 24, 1939

UNITING CONFERENCE OF AMERICAN METHODISM
Kansas City, Mo. April 26, 1939

GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA
Philadelphia, Pa. May 24, 1939

PRESBYTERIAN CHURCH IN U. S. A.
Cleveland, Ohio. May 25, 1939

GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE UNITED STATES
Montreat, N. C. May 25, 1939

THIRD BIENNIAL INSTITUTE, A MOVEMENT FOR WORLD CHRISTIANITY
New York, N. Y. May 30-June 2, 1939

ANNUAL CONFERENCE, CHURCH OF THE BRETHREN
Anderson, Ind. June 7-13, 1939

REFORMED CHURCH IN AMERICA
New York, N. Y. June 8, 1939

NORTHERN BAPTIST CONVENTION
Los Angeles, Calif. June 20-25, 1939

SUNDAY SCHOOL AND B.Y.P.U. CONGRESS OF THE NATIONAL BAPTIST CONVENTION, U.S.A., (INC.)
Tulsa, Okla. June 21-25, 1939

WORLD CONFERENCE OF CHRISTIAN YOUTH
Amsterdam, Holland. July 24-August 2, 1939

CONTINUATION COMMITTEE, WORLD CONFERENCE ON FAITH AND ORDER
Clarens, Switzerland. August 21-24, 1939

SEVENTH DAY BAPTIST GENERAL CONFERENCE
Milton, Wis. August 22-27, 1939

NATIONAL BAPTIST CONVENTION, U.S.A. (INC.)
Philadelphia, Pa. September 6-10, 1939

INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST
Richmond, Va. October 19-25, 1939

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Federal Council Bulletin

Issued Monthly, except July and August, by The Federal Council of the Churches of Christ in America

Publication Office, Editorial and Executive Offices,
Utica, N. Y. 297 Fourth Avenue, New York City

Subscription Price. One Dollar a Year

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Published monthly, except July and August, by the Federal Council of the Churches of Christ in America. Publication office, 100 Liberty Street, Utica, N. Y. Editorial and executive offices, 297 Fourth Ave., New York. Entered as second class matter at the Post Office at Utica, N. Y., September 14, 1935, under the Act of March 3rd, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, Authorized July 3, 1918.

FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FOUR NATIONAL COMMUNIONS:

Northern Baptist Convention
National Baptist Convention
Congregational and Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
United Lutheran Church
(Consultative Body)

Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Methodist Protestant Church
Moravian Church
Presbyterian Church in U.S.A.
United Presbyterian Church

National Council of the Protestant
Episcopal Church
(Coöperating Agency)
Reformed Church in America
Reformed Episcopal Church
Seventh Day Baptist Churches
Syrian Antiochian Orthodox Church of
North America
United Brethren Church
United Church of Canada

VOL. XXII, No. 3

MARCH, 1939

THE EDITORIAL OUTLOOK

A Meditation for Lent

"In his story called 'A Raw Youth,' Dostoevsky puts these profound words into the mouth of an old saint: 'A man who bows down to nothing can never bear the burden of himself.' God is not a luxury; He is a necessity. When man loses faith in God he worships humanity; when faith in humanity fails, he worships science, as so many are trying to do today. When faith in science fails man worships himself, and at the altar of his own idolatry he receives a benediction of vanity. Hence the tedious egotism of our day, when men are self-centered and self-obsessed, unable to get themselves off their hands. Only God, the eternal Other, is equal to the need of the human soul."

—*Joseph Fort Newton.*

The Christian World Community Becomes Visible

The outstanding impression made by the world conference of the churches held at Madras is that a Christian world community is a living reality. The gathering at Madras was, beyond question, the most widely representative body of Christians which has ever assembled. Half of its delegates came from the so-called "younger churches" of Asia, Africa, Latin America and the Pacific Islands—whereas the Oxford and Edinburgh Conferences in 1937 were over-

whelmingly European and American. Dean Van Dusen has even suggested that Madras was the most widely representative conference which has ever been held under *any* auspices.

Moreover, all the delegates from America were deeply impressed by the quality of Christian leadership manifested by the representatives of the younger churches. The remark has several times been heard that the ablest delegation at Madras was not the English or the American but the Chinese.

What it means to find that the Church of Christ really exists as a universal community it is impossible to exaggerate. Dr. John R. Mott has put the significance of this fact in the striking comment that if Christianity should be blotted out in Europe and America, it would be reestablished in the West by missionary influences from the East. During the last hundred and fifty years the churches of America and Europe have carried the Christian message to the Orient, and today the Church is sufficiently rooted in at least some of the Eastern lands so that it could be the saving witness to Christ even if Western civilization should pass through a great eclipse. Quite apart from any such inconceivable contingency, the fact that the Church has come to have a world-wide character and to be increasingly aware of its world-wide oneness is the most hopeful sign on the world horizon today.

The Return to Theology

There was a time—not long ago—when people were not much interested in “creeds.” They said that Christianity is a “way of life” and that if only one lives rightly it does not matter what he believes. That time is now gone, or at least rapidly passing. Today, when Christian faith is confronted by rival secular “faiths” we see clearly that unless Christianity is an accepted “way of thought” it will not long be seriously followed as a way of *life*. We see that what one really believes matters more than anything else in the world.

Communism is not merely a “way of life”; in its own way it is a creed, although a false one. It believes that the ultimate reality in the universe, the determiner of destiny, is economic forces. Nazism is not merely a “way of life”; it, too, is a creed. It believes that the ultimate reality, the determiner of destiny, is the racial blood. Neither Communism nor Nazism pins its hopes merely on human desires; they both demand that men commit their lives to something absolute, something greater than themselves.

In such an hour the greatest need for the Church is to lay fresh hold on the central doctrines of its own faith and to show that its creed is a deeper and truer interpretation of reality than the creeds of its rivals. It is not enough to think of Christianity as an ethic; it must be seen as a *Gospel*,—Good News about the very nature of the universe. We must make men see that the first and last reality is God, whose nature and whose will have been revealed in Jesus Christ. That is why we rejoice in the revival of interest in theology.

Social Security for Church Employees?

The proposal to include all employees of non-profit, charitable and religious agencies under the provisions of the social security laws necessitates decisions on the part of the churches which are as serious in the area of Christian ethics as in that of economics. Official pronouncements were adopted by many denominations and incorporated in the Social Ideals of the Churches as far back as 1932, calling for “social insurance against sickness, accident,

want in old age, and unemployment.” In view of these declarations—which helped in some measure to stir the public conscience and to create public opinion favorable to social insurance—opposition to the inclusion of church employees under the provisions of the law might seriously impair the good name of the Church. The finger of public opinion might easily point to the Church as opposing social progress. For church agencies to challenge the right of the State to tax in order to provide for their employees benefits which they do not now enjoy would not be a strong moral position.

The practical problem, however, is a difficult and complicated one. So far as ministers of religion are concerned they are, in the major denominations, already covered by pension plans which afford far better protection than the social security act of the government provides. Some of the denominations also offer old-age retirement annuities for lay workers. It has to be admitted, however, that the lay employees of local congregations (as distinguished from those serving national organizations) receive the benefits of these pension plans only in highly exceptional cases. Yet janitors of local churches are certainly as much entitled to protection against want in old age as the janitors of apartment houses—or as clergymen.

The present confusion in the attitude of the churches toward the inclusion of their employees in the governmental plan arises from the fact that some are rightly emphasizing the importance of maintaining the existing excellent denominational pension plans for ministers but forgetting such employees as janitors, while others are rightly thinking of justice to the janitor and ignoring the injustice that might be done to the minister.

The confusion could be cleared up and a satisfactory solution found if only the federal law would clearly define what it means by an “employee.” Certainly a minister of religion is not an *employee* under any proper definition of the term. The minister is not a church’s “hired man”; he is rather a prophetic voice and a spiritual leader. To think of him as an employed agent is to miss the very genius of his calling and

reduce him to a status in which his freedom as interpreter of the Christian understanding of life is put in jeopardy.

If the proposed legislation would definitely state that the minister of religion is not to be regarded as an employee in the sense contemplated by the law, it could then include those who plainly *are* employees and full justice would be done both to the minister and the janitor.

Why Observe the Lord's Day?

In a recent address which has attracted much attention in England the Dean of Westminster Abbey, Rt. Rev. P. F. D. de Labilliere, calls attention to something which is nowadays widely ignored—the basic reason why the observance of Sunday is crucial to civilization. Passing over the familiar and important arguments as to the need for rest, he puts his finger on the central issue when he insists that a recognition of Sunday is essential to the maintenance of our consciousness of God.

"The Christian Sunday has always been the weekly reminder of God and the call to worship Him. And the nature of man, which, if it be incurably religious, can also be strangely forgetful of God, has found that Sunday has played no small part in keeping his soul alive. For after all, we are not merely physical machines requiring rest; we are personalities with immortal souls requiring cultivation and that is why the great note of Sunday all down the ages has been this note of worship. Sunday has well been called the day of home-coming to God. The purpose of the cessation of work on Sunday is that man may use at least a part of his leisure for getting into conscious touch with God."

Dean de Labilliere reminds us that when Voltaire was asked, "How would you get rid of this Christian religion?"—he replied, "All you have to do is to abolish Sunday." And the Dean suggests why Voltaire was right: "If the secularizing of Sunday means, as it does mean, that the young people of our land do not learn in their formative years the principles of Christ for common life, then the whole religious and social welfare of the future is endangered."

The Dean of Westminster Abbey further shows that the secularization of Sunday means the loss of something which has helped to build up the greatness of the English people. Sunday,

he rightly holds, is the most powerful barrier against materialism, and consequently is "the most precious possession of our lives." In the last resort, he concludes, the whole question of Sunday observance "runs back into the primary question of a living soul or a dead one."

Remembering Pastor Niemoeller

A year ago this month Pastor Niemoeller was put into the concentration camp at Sachsenhausen, in spite of his release from prison after trial. This is an appropriate time for giving special recognition to the cause for which he stands.

Martin Niemoeller in a concentration camp, together with his comrades in faith and courage, are the greatest challenge confronting unreason and violence in Germany today, and an inspiration to Christians around the world to greater loyalty.

One of Pastor Niemoeller's favorite texts, which he used on the Sunday when he was ordered to give up his pulpit, is: "Whatsoever is born of God overcometh the world." As a message from the concentration camp he sent this text: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

The Simplicities of the Christian Life

"There cannot be a spiritual church, a forward-looking church, a church truly prospering unless minister and members feed daily upon the Word of God, meet God daily in the place of prayer, cling loyally to the church and walk with Christ 'in lowly paths of service free.' Somehow we have got to get these simple, character-building, spirituality-producing habits back into the lives of our people. It will not be an easy thing to do, but it will have to be done if we are to have a spiritual revival, a reclothing of the Church with the power of God.

"Unless all signs fail, the Church of Christ faces a struggle for its very life. Forces literally satanic are loose in our world. Paganism at its worst is threatening to win the places of power and to rule the nations. The Christian who can think back through the last twenty years with complacency and look forward into the years immediately ahead with an easy, smiling optimism needs to be awakened as by a bolt out of the blue that shall rouse him and terrify him and drive him near to the heart of the Almighty."

W. E. McCulloch, in *The United Presbyterian*.

Moving Toward the World Council

THE French hosts of the Provisional Committee of the World Council of Churches, with typical French feeling for the dramatic, arranged that the sessions should take place at St. Germain-en-Laye, a Paris suburb, in the ancient octagonal hall of the Chateau of Henry the Fourth who issued the Edict of Nantes, by which Protestants were tolerated in France. Since in that same room Louis XIV had first seen the light—he who revoked the Edict and caused the dispersion of the Huguenots—the atmosphere suggested the great reversals of history!

Twenty-two out of the thirty-four members and eight specially invited persons were present at the sessions which began on January 28 and continued through January 30. The Archbishop of York was in the chair.

Dr. Mott, as Chairman of the International Missionary Council, described the interest shown by the younger churches at Madras in the World Council and reported the actions taken in this connection. These included authorization of a joint committee to foster effective relationships; coöperation in securing adequate representation from the younger churches and the definite allocation of places on the Central Committee of the World Council among them; and consent that Rev. William Paton, English Secretary of the International Missionary Council, serve the World Council as one of its general secretaries on a part-time basis.

Dr. W. A. Visser 't Hooft, general secretary, indicated that one hundred and ninety-six denominations had been invited to join the World Council. The Americans present—Doctors Stevenson, Cavert, Mott, Van Dusen and Leiper—were able to point to a group of no less than eighteen denominations in North America which have taken favorable action.

Dean H. P. Van Dusen as Chairman and Hans Schoenfeld as Secretary for studies in the field of Life and Work reviewed what had been done since Oxford, revealing the amazing extent to which the products of that gathering had found their way into the thinking of churches in all parts of the world. Dr. Newton Flew, as Chairman, and Canon Hodgson as Secretary, spoke of the Commission of Faith and Order which is studying the *doctrine* of the Church. The theme for the study work of the Provisional Committee was chosen with reference to these studies and is to deal with the *function* of the Church. The subject is "The Living Church in Modern Society."

In order to avoid haphazard and ineffective publication of the fruits of this world-wide study process it was decided to authorize the publication of its records in quarterly form under the title "Koinonia" (Fellowship), beginning with January, 1940.

Another means for disseminating the results of the study process is the Ecumenical Seminar, with Dr. Adolf Keller of Geneva as director. The next seminar is to be

held in Hungary to reach particularly the Balkan lands.

Under the leadership of the Bishop of Chichester and Dr. Keller, the Committee turned to a survey of the unbelievable situation confronting many groups of Christian in Europe at the present time. A quick review of the problem of refugees showed only too plainly the utter inadequacy of anything now being done. The careful coördination of church efforts, through the International Christian Committee under the Bishop of Chichester, was shown to need further strengthening and at his request a new staff member was authorized to work exclusively in this field.

Attention was likewise paid to the continued and recently augmented sufferings of leaders of the Orthodox Church in Russia and Poland. In connection with Orthodox relations to the World Council a special deputation was authorized to visit the main leaders of the Eastern Churches. At the same time, and with particular reference to the dangers faced by all churches alike, a friendly communication was authorized from the Archbishop of York, as Chairman, to the Vatican, inviting coöperation.

An important matter had to do with plans for the first Assembly of the World Council. The date chosen was the first two weeks of August, 1941, thus bringing into existence the full organization of the World Council within four years after the Oxford and Edinburgh Conferences. A meeting of the committee's administrative group in Holland in August, 1939, just prior to the World Conference of Christian Youth, which meets under the joint auspices of the World Council's Provisional Committee and other ecumenical bodies, was likewise authorized.

A proposal was received from the Executive Committee of the Federal Council of the Churches of Christ in America for the convening of a conference to deal with the economic and other causes of war. Long and careful discussion took place during which it was pointed out by those most intimately acquainted with Germany and Italy that the present demands of the rulers of those lands have gone far beyond economic issues and involve racial, political and imperial ambitions which no conference now conceivable could meet. It was decided, however, to "request the general secretaries, with the assistance of the Research Department and in coöperation with the World Alliance for International Friendship to call together a small number of competent persons representing various nations and churches, or in any other way to promote an interchange of thought, in order to consider what action is open to the churches and to individual Christians with a view to checking the drift toward war and to leading nearer to the establishment of an effective international order." Those who have expressed an urgent desire to see the churches move collectively in

behalf of world justice and peace will find here a genuine and definite purpose to act promptly on as wide a front as possible.

A second overture from the American Federal Council had to do with the possible sponsorship of a World Christian Mission, stressing a simultaneous approach to evangelism. The Committee welcomed the proposal and asked its chairman to communicate with the leaders of the churches in all nations, suggesting concerted preparatory

prayer and coöperative preaching missions, beginning, if possible, in the fall of 1940 and continuing until the following Easter. It was felt that no more fitting introduction could be provided for the idea of the World Council in lands where the idea is new, nor any more solid foundation laid for an effective World Assembly in 1941.

HENRY SMITH LEIPER.

Support for German Refugees

THE Federal Council of Churches, through its Executive Committee, has endorsed the proposal for the admission of refugee children from Germany in excess of the immigration quota. The position of the Council was expressed in the following resolution:

"The Executive Committee of the Federal Council of the Churches of Christ in America has learned with appreciation of the efforts being made to secure special legislation by which there would be admitted to this country, outside of the regular quota, a group of refugee children from Germany. It is the understanding of the Committee that this is the same type of action already taken in England under the leadership of the churches and that the children to be thus admitted would be under fourteen years of age so that adoption and placement in homes would not be impracticable.

"In the extraordinary circumstances which have created the problem of Jewish and Christian refugees from Germany we feel that it is not enough to call upon other nations to help or to voice our protests, but some such practical step as the one here contemplated is imperative and will do much to facilitate a larger approach to the problem of which it is but one part."

If the legislation is enacted, it is expected that the selection of the refugee children and their transportation to this country will be in the hands of the American Friends Service Committee.

The American Committee for Christian German Refugees, 287 Fourth Avenue, New York, with the endorsement of the Federal Council, is pressing its appeal for assistance to refugees through the churches, coöperating closely with the Jewish agencies. The rapidly increasing demands for help to refugees in America, in the form of temporary relief, securing positions, becoming established in American communities and meeting special problems, has compelled the American Committee to enlarge the staff of its personnel bureau, which is maintained under the direction of Miss Alice Waldo, a skilled social worker.

The fact that the German refugees constitute a Christian as well as a Jewish problem is now becoming recognized. The generally accepted estimate is that in the

enlarged Reich (including Austria and parts of Czecho-Slovakia) approximately one-half of the prospective refugees are Christian. Most of the Christian refugees are so-called "non-Aryans," *i. e.*, persons whose ancestry is partly Jewish or who are classified as Jews because of inter-marriage.

A special appeal for refugees in Czecho-Slovakia, forced to flee from the Sudeten territory when it was wrested from Czecho-Slovakia, is being made by the Central Bureau for Relief of the Evangelical Churches of Europe, 297 Fourth Avenue, New York.

The Public Affairs Committee, 30 Rockefeller Plaza, New York, has just issued an invaluable summary of the refugee problem, a booklet of 32 pages by Louis Adamic, entitled "America and the Refugees." It is available at a popular price, ten cents, with a special rate for quantity orders.

The Bishop of Chichester, England, has succeeded in securing permission from the English Government to admit temporarily the forty non-Aryan Christian pastors who have been in concentration camps in Germany or compelled to leave because they have come into conflict with the government. Permanent posts for these refugee pastors are now being sought in England and other countries.

The State of the Church

Succeeding the tentative edition which was issued for the Biennial Meeting in December, the Report on the State of the Church has now appeared in permanent form and is available for general distribution. It is a pamphlet of 18 pages, issued at 5 cents per copy, \$3.50 per hundred.

This statement, prepared by a committee of which President John A. Mackay of Princeton Theological Seminary was chairman, places the primary emphasis on the great affirmations of the Christian Gospel and their significance for today. Faith in God and in Jesus Christ as Lord and Saviour is the point of departure, which leads out into a treatment of the functions and responsibilities of the Church.

Again the University Christian Mission

ON January 29 the new schedule of the University Christian Mission was launched and will continue until March 24.

At the University of Georgia, which was visited from January 29 to February 3, there were three daily convocations, for which classes were dismissed, as a means of reaching the large and scattered student body. Eleven seminars on the more important aspects of Christian living were held simultaneously each day. Fraternity and sorority houses and dormitories were opened to the speakers following the supper hour. There was not a single one of these groups which did not have at least one speaker. Many classrooms were also opened to speakers. Faculty luncheons were held daily, with an average attendance of about eighty. An hour of quiet meditation and prayer was provided through a service known as Musical Vespers, held at five o'clock in the University chapel. At the close of the Mission there was an urgent appeal from the administration of the University that another mission be held there next year.

From February 5 to 10 the Mission was at Atlanta University, Morehouse College, Spelman College and the Atlanta University College of Social Work. The speakers included leaders of both the white and the Negro races. The afternoon seminars were an important aspect of the program, dealing with the following themes: Cultivating the Christian Life; Achieving Christian Personality; The Meaning of the Christian Faith; Personal Problems and Vocational Guidance; Christian Living in Social Relations; Christian Marriage and the Home; Christianity's Contribution to India. While in Atlanta the leaders of the Mission were waited upon by leaders from Emory University, urging a mission on its campus next fall.

From February 12-17 the Mission was in Pittsburgh carrying on its program at the University of Pittsburgh, Pennsylvania College for Women and the Carnegie Institute of Technology. The list of leaders included Dr. George A. Buttrick, Dr. John A. Mackay, Rev. Samuel Masih of India, Mrs. Grace Sloan Overton, Dr. A. J. Muste, Dr. Paul Braisted, and Rev. Joseph P. Sittler, Jr. As representatives of the lay point of view Professor A. C. Callen, head of the School of Mining and Engineering at the University of Illinois and President of the Kiwanis, Mr. Bernard G. Waring, a business man of Philadelphia, and Mr. Harry N. Holmes, of New York, shared in the program. Leaders in student work who participated in the week's effort were Miss Frances Greenough, Baptist, and Rev. J. Maxwell Adams, Presbyterian. Rev. Jesse M. Bader, Rev. Seward Hiltner and Rev. Roswell P. Barnes, of the Federal Council's staff, were also present throughout the week. This group of national speakers was supplemented by twenty leaders from the Pittsburgh area.

As the BULLETIN goes to press the Mission is at the University of Kentucky. Subsequent engagements include Pennsylvania State College, Washington State College, the University of Idaho, and the University of Oklahoma.

Typical of the grateful appreciation expressed by the religious forces of the universities visited is the statement of Mr. Secrest, Secretary of the Voluntary Religious Association of the University of Georgia, who says of the Mission at that institution: "It was the greatest thing that has ever taken place on our campus. I feel that our entire program has been revitalized as a result of this Mission."

NEW CAMPUS SECRETARY

Beginning May 1, Rev. Robert B. Giffen will become Campus Secretary for the University Christian Mission. Mr. Giffen is at present serving the students of the University of Chicago as executive secretary of the Inter-church Council, which he organized in 1937. He has been released from his responsibilities at Chicago for a year in order to provide the necessary leadership in preparing for the university missions which will be held in the academic year 1939-40.

China: A Lenten Opportunity

"Since Lent is the Christian period of self-denial," states a recent communication from the Church Committee for China Relief, "why not make your self-denial count by helping save a million babies, boys and girls, men and women in China?" Attention is called to the appropriate "Dime a Day" Lenten labels which may be obtained free from the Committee at 105 East 22nd Street, New York. These may be attached to the "Save Money to Save Lives" envelopes, of which 500,000 have already been distributed. The label reads:

Children—Young People—Adults

A Dime a Day

During Lent

February 22 to April 9

Will

Save One Life

In China From

May until September Harvest

How Many Lives Will You Save?

Churches throughout the nation are asked to coöperate by printing notices of this China Relief Lenten appeal in their church calendars.

Relief work in China is non-sectarian and non-political. Funds are distributed in China by the American Advisory Committee in Shanghai, an experienced and able group of American business men and missionary executives resident in Shanghai, serving without compensation.

Race Relations Sunday This Year

REPORTS continually coming in show that Race Relations Sunday (Feb. 12), and Interracial Week which followed, reached many new communities this year.

"Indianapolis has had the most outstanding observance of Interracial Sunday in its history," wrote an official of the Church Federation in that city. A Tennessee minister of the M. E. Church, South, reported that "a wholesome service put on a high plane" describes their interdenominational service in which Negro and white choirs joined. A Pennsylvania minister wrote that "never before had there been a Negro in our pulpit. . . . It was a most happy experience for all of us." In a Pennsylvania community where there was a race riot last August there was an effective observance of Race Relations Day, jointly promoted by Negro and white leaders. A report from Roanoke, Va., stated that at a mass meeting there was no segregation of Negro people in the seating arrangements. An open forum in St. Petersburg, Fla., discussed the theme of race relations led by a speaker from England. In Chicago, Mayor Edward J. Kelly by official proclamation designated the period from February 12 to 22 as a time for state and local observance "to promote coöperation between representatives of different races." Under the stimulus of the Chicago Church Federation nearly fifty pulpit exchanges and a dozen radio broadcasts were held. A white church in North Hatley, Quebec, Canada, reports "there was no feeling whatever because a Negro had been invited to occupy our pulpit. . . . The large congregation was profoundly impressed with his sincerity and ability." A church in Con-

necticut received four Negroes into membership—the first in its 216 years' history. At the Madison Avenue Presbyterian Church, New York, was held the 7th annual young people's interracial choir service of goodwill with 408 boys and girls of twenty-one choirs from twelve churches participating.

Noteworthy in this year's observance was the increase in the participation of Chinese and Jews in the various community meetings. A Filipino Fellowship organized some time ago in Sacramento, Calif., had the coöperation of other races in a special meeting.

The observance served as a time for church and community groups to "take stock" of their interracial work and to set new goals. The Rochester (N. Y.) Church Federation held an interracial banquet with Dr. George E. Haynes of the Federal Council as principal speaker, with discussion of plans following a recent survey of conditions among colored people in that city. Progress in interracial work was reported at a dinner of the Binghamton (N. Y.) Interracial Association held during Race Relations Week.

The Racial Amity Committee of Cincinnati took the initiative, with the coöperation of all welfare organizations in a large observance in that city. The Methodist Student Movement at Nashville has initiated a program for better race relations on seventy-five Southern college campuses. Students in the Christian Associations of Texas Technological College have been making a local survey of the conditions of Negroes in Lubbock, Texas, and will use the findings as a basis for race relations programs throughout the year.

Reformed Church Union in France

AUNITED "Reformed Church of France," whose constituting Synod was held in Paris last December, results from the union of the Reformed Evangelical Church and the Reformed Church, which had separated for dogmatic reasons in 1906.

For some time it had been felt that the division no longer corresponded to actual facts. More breadth of comprehension on the one side, a decided return to the essentials of the Christian faith on the other, and a strengthening of the conception of the Church on both sides, had in a great measure bridged the former gulf. Add to that the activities pursued in common within the Federation of Protestant Churches, the participation of leaders of both groups in the ecumenical endeavors of "Faith and Order" and "Life and Work" and the intense feeling that in the presence of the dangers to which Christianity is exposed all over Europe it is imperative

for all those who hold fast to spiritual realities to close their ranks—and you have some of the factors which made for the unity of the Reformed Church of France.

The first meeting of the union committee of the two groups of Reformed Churches took place on October 3, 1933. The Synod of the Free Churches, which had seceded in 1848 from the Reformed Church on doctrinal and ecclesiastical grounds, and the Synod of the Methodist Churches, which had been formed in the early years of the century by evangelistic endeavors of English Wesleyans, decided in 1935 and 1936 to take part in the negotiations. In 1937 the Central Evangelical Society, the Home Missions agency of the Reformed Churches, also resolved to throw in its lot with the others.

The first duty of the union committee was to draw up a "Declaration of Faith," which would be the basis of union. This was done in a remarkably short time and

by 1937 the Declaration had been formally adopted by the three National Synods. It is in part as follows:

"Faithful to the principles of faith and liberty on which it was founded, in communion with the Church Universal, [the Reformed Church of France] affirms the perpetuity of the Christian faith through its successive expressions in the Apostles' Creed, the Ecumenical Symbols and the Confessions of Faith of the Reformation, especially the Confession of La Rochelle.

"With its fathers and martyrs, with all the churches which have sprung from the Reformation, it affirms the sovereign authority of Holy Scriptures, as it is founded in the inner testimony of the Holy Spirit and recognizes in them the rule of faith and life.

"It proclaims the sinfulness of man, salvation by grace through faith in Jesus Christ, only Son of God, who was delivered for our offenses and rose again for our justification.

"It founds its teaching and worship upon the great Christian facts, affirmed in the Gospel, represented in its sacraments, recalled in its religious solemnities and expressed in its liturgies."

The Liturgy of the Ordination of Pastors will contain the following paragraph:

"This Declaration recalls to you the permanent principles of the Reformation and the facts and truths on which God's Church is founded. You will adhere to it gladly in a free and personal

affirmation of your faith. Without binding yourself to the letter of its formulas, you will proclaim the message of salvation which they express."

The order of the Church will be as heretofore, the "Synodical Presbyterian" established in the Huguenot Church of France by Calvin, but with a distinct tendency toward the strengthening of the power and authority of the executive.

372 out of the 410 Reformed Evangelical congregations have thus far adhered to the United Church, 178 out of the 189 Reformed congregations, 16 out of the 35 Free. As to the Methodists, we shall know in a few months. We note with satisfaction that the Committee of the Wesleyan Church in England, on which the French congregations depend, has exhibited a large-heartedness in encouraging them to join in with their Reformed brethren. It is expected that the Reformed Church of France, restored to its unity, will number 600 units besides the 50 mission stations of the Central Society, leaving about 50 outside its fold.

CHARLES MERLE D'AUBIGNÉ.

Annual Meetings for Christian Education

MORE than a thousand men and women attended the Professional Advisory Section of the International Council of Religious Education in Chicago, beginning February 6. They represented forty-one communions and thirty state councils and many city and local councils. They included ministers; laymen; teachers; editors; publishers; specialists in work with children, youth and adults, and board members, thus constituting a representative cross-section of Christian education leadership. In the three days of free study and discussion of these sections, followed by two days of committee work, the meeting of the Educational Commission and of the Executive Committee, certain emphases stood out:

1. There was an important report on basic philosophy and policy in Christian education, which was referred to the churches and constituent councils for further study.

2. The plan to create a Joint Field Department coördinating the *field* work of eight national interdenominational agencies, was approved. Since the Federal Council, the Home Missions Council, the Council of Women for Home Missions, the National Council Church Women and the Women's Council of the Foreign Missions Conference had previously adopted this plan, it is expected that the joint department can be established by Easter.

3. In order to close the gap between education in the churches and education in church colleges, a memorial was drafted urging church colleges to include more work in Christian education and to relate their work to the training of church leadership in the great laboratory which is furnished by the churches which surround them.

4. A plan for a "zoning system" of field supervision on an interdenominational basis was presented by Dr. For-

rest L. Knapp, designed to afford to each of six regions workers with children, youth and adults, leadership training and a general executive.

5. In view of the growing spirit of coöperation and unity and the sense of a need for curricular materials graded according to urban, rural, large and small, progressive or conservative churches, the present system of denominational publication and distribution was felt to need re-study. A special committee was authorized for this purpose.

The annual meetings, in spite of the complexity involved in dealing with so many agencies and so many technical problems, were a great demonstration of the process by which Christian unity may be achieved.

J. QUINTER MILLER.

Canal Zone Churches Dedicated

Dr. Roy B. Guild, Secretary of the Federal Council's Committee on Religious Work on the Canal Zone, spent six weeks on the Zone during the early part of this year, especially for the purpose of participating in the dedication of two new buildings. On January 8 he preached the sermon at the dedicatory services at the union church at Pedro Miguel and on January 22 participated in a similar service of dedication at the new church at Gatun. On January 25 he shared in the notable twenty-fifth anniversary celebration of the beginning of the Union Church on the Canal Zone. This was held in the church at Balboa.

Consideration is now being given to the development of another united congregation at Gamboa, a new community on the Zone.

Alfred W. Anthony: Christian Pioneer

January 20 marked the passing of Rev. Alfred Williams Anthony, one of the pioneers of church federation in America. He was in his eightieth year.

It was through Dr. Anthony's vision and initiative that the "Maine Interdenominational Commission" was created as early as 1892, the first of the organized efforts to secure comity and coöperation among the churches of any region in America. At the great Interchurch Conference on Federation, held in Carnegie Hall, New York, in 1905, Dr. Anthony gave an impressive address interpreting the Maine experiment. He was present as one of the charter members, representing the Free Baptists, at the first meeting of the Federal Council of Churches, held in Philadelphia in 1908.

For four years, 1912-1916, Dr. Anthony was Chairman of the Federal Council's committee that devoted itself to developing state and local councils of churches throughout the nation. He then became Executive Secretary of the Home Missions Council, serving in this capacity until 1923. Again turning his energies into Federal Council channels, he organized its Committee on Financial and Fiduciary Matters and was its chairman until 1933, in this connection rendering important service in stimulating wise public giving and high standards in the administration of religious, charitable, and educational funds.

Dr. Anthony's versatile and statesmanlike leadership then moved into another pioneering field—the cultivation of understanding and goodwill between Jews and Christians. He was the founder and first chairman of the Federal Council's Committee on Goodwill between Jews and Christians in 1920, from which the far-reaching work of the National Conference of Jews and Christians has sprung.

In the union of the Free Baptist Churches with the Northern Baptists Dr. Anthony took a leading part, serving as Chairman of the Committee on Union from 1904 until the consummation in 1911.

For several years Dr. Anthony had lived in quiet retirement at Lewiston, Maine, always following with deep interest every advance in church coöperation and unity.

Radio Time-Table

The schedule of religious radio sponsored by the Federal Council of Churches over the facilities of the National Broadcasting Company during March is as follows:

Sundays—Dr. Ralph W. Sockman in "The Radio Pulpit"; 10:00 A.M., WEA and Red Network. Dr. Harry Emerson Fosdick in "National Vespers"; 4:00 P.M., WJZ and Blue Network.

Mondays—Dr. Daniel A. Poling in "Opportunity"; 12:30 P.M., WEA and Red Network.

Tuesdays—Dr. John Sutherland Bonnell in "Our Spiritual Life"; 12:30 P.M., WEA and Red Network.

Wednesdays—Dr. William Hiram Foulkes in "Home-spun"; 12:30 P.M., WEA and Red Network.

Thursdays—Dr. Norman Vincent Peale in "The Art of Living"; 12:30 P.M., WEA and Red Network.

Fridays—Dr. Lloyd Ellis Foster in "The Inner Drama of Life"; 12:30 P.M., WEA and Red Network.

Saturdays—Dr. Walter W. Van Kirk in "Religion in the News"; 6:45 P.M., WEA and Red Network.

Church Interest in Coöperatives

The Federal Council's Committee on the Church and Coöperatives held the annual luncheon of its "Fellowship Associates," who contribute to the support of its work, in Chicago on February 7. Dr. J. Henry Carpenter presided. Mr. E. R. Bowen, General Secretary of The Coöperative League of the U.S.A., was the principal speaker. Activities for the past year, as reported, included the arranging of ten special conferences on The Church and Consumers Coöperation in Washington, D. C.; New York; St. Louis; Columbus; Boston and other cities; the publication and wide distribution of special literature on the ethical aspects of the movement and promotion of study tours to coöperatives in the United States and Nova Scotia. The Committee also collected and forwarded \$1,000 as a Christmas gift to the work of Dr. Kagawa in Japan. James Myers, Executive Secretary of the Committee, will furnish further information to any who are interested in this program.

Careful inquiry reveals no foundation for the rumors that Dr. Kagawa had had his passport cancelled and had been ordered to return at once to Japan as a result of statements which he made en route to the Madras Conference. He stayed in Madras to the end of the Conference and Dr. A. L. Warnshuis, Secretary of the International Missionary Council, reports that on January 14, two weeks after the Conference, Dr. Kagawa was in Bombay and fulfilling speaking engagements without any apparent interference from the Japanese government. Dr. Carpenter reports that on February 7 he received a letter from Mrs. Kagawa, written on January 17 from Tokyo, thanking the American friends for the Christmas gift to Dr. Kagawa and definitely stating that he was touring India and would not be back in Japan until April.

Baptists in Roumania

The Federal Council of Churches, through its Department of Relations with Churches Abroad, has joined with the Baptist World Alliance in protesting against the oppressive treatment accorded to Baptists in Roumania. At the moment, it is too early to report the results of the many protests, but there is good reason to hope that the former decrees, which would virtually have suppressed Baptist work in Roumania, will be rescinded or substantially modified.

Women Plan for Prayer

The Women's Coöperating Commission is preparing a series of meditations for the personal use of members and friends. The committee is drawing on the various departments of the Federal Council for material which affords the basis of thought for these meditations and suggests the spirit in which Christian people should meet their problems. Prayers are selected or written which are directly related to the issues in hand.

In the first meditation the Commission has turned to the Department of International Justice and Goodwill. The meditation is called "Our Spiritual Concern for the World Situation." The next one will be on Christian unity.

The Commission gave a tea in the Board Room on February 10 to welcome new members and to honor Mrs. Clinton S. Quin of Texas and Mrs. Norman Livermore of California, who were in New York.

Members of the Commission are much interested in the work of the Church Committee for China Relief. Mrs. Taft in Cincinnati and Mrs. Wilson and the other Chicago members are active leaders in their districts.

New Worker for World Council

Rev. Paul Griswold Macy of Boston has been elected by the Joint Executive Committee of the American Sections of Faith and Order and Life and Work, to serve as a new secretary in the American headquarters of the Provisional Committee of the World Council of Churches, with special responsibility for education and promotion. Mr. Macy was formerly regional director of New England for the Debt of Honor Commission of the General Council of Congregational and Christian Churches. Dr. Henry Smith Leiper and Dr. Floyd W. Tomkins continue as secretaries and Rev. Roy McCorkel as traveling secretary in the theological seminaries of the United States.

Presbyterian Alliance Meets

While the BULLETIN is in press the Western Section of the Alliance of Reformed Churches throughout the World Holding the Presbyterian System is in session in Pittsburgh, Pa., February 28 and March 1. Special interest centers in the discussion of the contribution of the Reformed doctrine and the Reformed worship to the ecumenical movement. The program of the Presbyterians for re-studying their own historic heritage in the light of its relation to the other Christian groups is attracting wide attention.

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New Radio Policy

Speaking before the Federal Communications Commission in Washington, D. C., Major Lenox R. Lohr, President of the National Broadcasting Company, recently made the following announcement:

"The National Broadcasting Company will henceforth not accept on its networks any advertising for beer or light wines, and this new regulation is an extension of the Company's ban against liquor advertising."

The policy thus enunciated by the National Broadcasting Company applies to all broadcasts which go over either of its national networks—the red or the blue. It does not necessarily determine the policy of individual stations, which have freedom of action so far as their local programs are concerned.


"Read the Bible" Stamps

The American Bible Society launches this year during the Lenten season a nation-wide effort to interest people in the Bible through the sale of "Read the Bible" stamps. Just as the National Tuberculosis Association at Christmastime makes the American people health-conscious through the sale of its stamps and secures funds for its work, so the American Bible Society will endeavor at Eastertime to make the country conscious of its need of the Book which carries the message of Easter around the world. The Society also hopes in the same effort to receive funds for meeting the increasing demands for the Scriptures. It is glad to hear from any individuals or groups who would volunteer their services to the cause. Its office is at Park Avenue and 57th Street, New York.

American Reports to Madras

Two reports prepared by American commissions for the Madras meeting of the International Missionary Council last December have just appeared in published form. The first is "Christian Home Making," a joint product of a commission of eight women headed by Mrs. Robert E. Speer. The second is "The Church Faces the World," prepared by the Commission on the Church in Relation to Its Social Environment, with Dr. Samuel McCrea Cavert as Chairman. The contributors to this volume include also Professor John C. Bennett, Professor H. Richard Niebuhr, Dr. John Reisner, Dr. F. Ernest John-

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Both volumes are issued by Round Table Press, 30 Rockefeller Plaza, New York, at \$1.50.

Temperance Films

Two films of great value for temperance education are available to churches without cost through the Motion Picture Bureau of the National Council of the Y.M.C.A., 347 Madison Avenue, New York. (Transportation charges are paid by the exhibitor.) "The Beneficent Reprobate," a four-reel film, presents the character of alcohol and the dangers of its beverage use, as seen by the scientist. Several of the scenes were "shot" in the laboratory of the Northwestern University Medical School in Chicago. It was produced by Burton Holmes Films, Inc. "Pay Off" is a two-reel film, dealing with the economic and social effects of alcohol. The films are available in both 16 and 35 mm. width.

Gain in Church Members

The membership of the churches in the United States increased twice as fast as the population in 1937, and there was a gain of 963,396 in church members, according to the January 14th issue of the *Information Service* of the Federal Council's Department of Research and Education. The difference between this figure and that

of the *Christian Herald* (750,000, as published last Fall) results from the inclusion of several bodies not covered in earlier reports.

The churches' total membership is given as 64,156,895, the membership thirteen years of age and over as 52,379,579, and the number of churches as 248,410.

Ninety-seven and three-tenths per cent of the total membership is in 50 larger bodies—all with membership of 50,000 or over. The small bodies—approximately 160—account for only 2.7 per cent of this great church population. Moreover, the former total of 212 national bodies has been reduced by "mergers and disappearances" to 200.

The figures presented in *Information Service* were prepared by the Rev. Herman C. Weber, D.D., editor of the Yearbook of American Churches.

Bay Psalm Book: 1640-1940

For the 300th anniversary of the printing of the Bay Psalm Book in 1640, the Federal Council's Committee on Worship has appointed a special committee to plan an appropriate recognition. Since the Bay Psalm Book was the first volume printed on American soil it is believed that the observance will help to emphasize the place which the Bible had in the early life of America. The observance also has great significance for those interested in the development of Christian music.

The Hymn Society of America has already arranged two observances in New York. One was held at the Broadway Tabernacle on February 16, when Dr. George Stewart and Mr. Carl F. Price of the Federal Council's Committee on Worship, and Dr. Carleton Sprague Smith, of the New York Public Library, gave addresses. Another observance is to take place at Columbia University on April 2.

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NEWS OF STATE AND LOCAL COÖPERATION

New Executive Leadership

The Wisconsin Council of Churches has now reached the point of having a full-time executive secretary and has elected Rev. A. G. Adam, who has resigned from an Illinois pastorate to accept this post.

Rev. George L. Ford is Acting Executive Secretary of the Federated Churches of Youngstown, O., taking the place of Dr. Levi G. Batman, who has been given a leave of absence for an extended period due to illness.

The Michigan Council of Churches has called Rev. J. B. Bauman as its Executive Secretary. Mr. Bauman during recent years has been the director of the Baptist work in that State.

Walter Mee Honored

On January 30 the churches of Chicago recognized the twentieth anniversary of the leadership of Mr. Walter R. Mee as Executive Secretary of the Chicago Federation. The Federation now represents 1,060 churches of 20 denominations. One of the major developments of the last year was the admission of the Polish National Catholic Church into membership. During the past month the Federation conducted

twenty-one "Schools of Christian Living" in twenty-one different areas of Greater Chicago, each School being held on four midweek evenings and the whole program culminating in a post-Madras conference on February 27-28.

Dr. Atkins Regains Health

Readers of the BULLETIN will be happy to hear that Dr. Henry Pearce Atkins, Executive Secretary of the Cincinnati Council of Churches, who has been seriously ill for a protracted period, has regained his health and will be returning to his office shortly.

Rev. Goodrich Gates, until recently a part-time Director of Religious Education, is now serving as full-time Associate Secretary of the Council, with special responsibility as head of the Department of Religious Education.

With a view to consolidating the gains of the merger of the Cincinnati Federation of Churches and the Hamilton County Council of Religious Education, the united organization, now known as the Cincinnati Council of Churches, has launched a financial campaign seeking \$10,000 more than was raised last year.

Ohio Pastors Hope for Union

A demand for organic union of many, if not all, Protestant denominations marked the Twentieth Annual Ohio Pastors' Convention, held in Columbus last month. The delegates adopted as their own view the statement made by Dr. Clarence H. LaRue, Canton, the chairman, that "there is insufficient difference in essential belief [of the different denominations] to keep us apart."

The convention committee had invited an outstanding Jewish leader, Rabbi Louis Wolsey, of Philadelphia, with Dr. Everett R. Clinchy, of the National Conference of Jews and Christians, to present a dialogue at one session, entitled, "Hitler, Mussolini, and Stalin Challenge the Churches."

Resolutions adopted by the convention expressed alarm over the increase in world armaments, supported neutrality legislation, urged an economic conference to study ways of eliminating war, declared that neither democracy nor Christianity can be defended by war, and registered deep sympathy both for the Jews and for "the millions of men of goodwill in Germany who in their hearts are likewise shocked by the outrages they have been compelled to witness." The convention also voted in favor of a national referendum before

SPAIN FIGHTS THE CHURCH'S BATTLE!

CHRISTIANS should be the first to come to the defense of the Spanish Republic!

With indignation and growing concern, the churches of America have watched the perversion and suppression of Christianity in Central Europe. "How shall we meet this new menace to the fundamentals of our faith?" This question has been on the lips of a thousand Christian leaders.

Meanwhile, the people of the Spanish Republic have been fighting our battle. For the struggle in Spain is nothing less than an attempt by the Nazi-Fascist powers to extend their pagan system to the Iberian Peninsula.

The Spanish people did not invite this bloody struggle. Their newborn Republic attacked by the Franco-Hitler-Mussolini combine, they had no choice. And now, since July, 1936 they have at terrible cost defended their freedom.

In so doing they have defended us all. It will do little good to preach against the Nazi barbarism if we do nothing to prevent one country after another from falling into its menacing orbit.

The result of our arms embargo on the Spanish Republic

has not been peace. Its only result has been to give the fascists freedom to destroy Spain and extend their system.

But the Spanish Republic still lives on. There's still time to right a grievous wrong—not only against Spain, but against Christian civilization.

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Congress shall be able to declare a foreign war, petitioned the President and Congress to stop the shipping of war supplies to Japan, pointed out that pastors and schools have been negligent in directing minds of young people to proper movies and warning them not to see unfit ones, and opposed gambling and capital punishment.

Roman Catholic Bishop Praises Buffalo Council

One of the most impressive illustrations of the new spirit of goodwill and understanding between Catholics and Protestants is the public statement made by the Most Rev. John A. Duffy, Bishop of the Roman Catholic Diocese of Buffalo, supporting the annual financial campaign of the Buffalo Council of Churches. Writing to Rt. Rev. Cameron J. Davis, President of the Buffalo Council, the Roman Catholic prelate said in part:

"All who live in the hope of unity in the bond of peace have prayed that generous souls would find a way to bridge differences, and build an instrument through which a united Protestantism might effectively use its power in the common good.

"The Council of Churches is, as you say so splendidly in your letter, 'an instrument through which hundreds of churches here on the Niagara frontier can attack their common problem of service to the community.'

"These are spacious days in which littleness ought to find no place. The feuds of past years, the ancient hates, can serve only to blind us to the needs of this hour. Let the dead bury their dead and let us who are the living, whatever be our religious beliefs or political opinions, salute with the kiss of peace those who, holding fast to essential principles, can yet work together for the common good of all."

"World Christianity" in New York

Initiating the itinerary of the post-Madras group of speakers from churches of other lands, the Greater New York Federation of Churches and the Foreign Missions Conference of North America held a dinner on February 14 at the Hotel Astor, New York, which was attended by more than a thousand people. The six leaders who are to share in the two teams of nation-wide speakers were present: Dr. Hachiro Yuasa, former President of Doshisha University, Japan; Professor P. C. Hsu, of the University of Shanghai; Dr. Rajah B. Manikam, Secretary of the National Christian Council of India, Burma, and Ceylon; Dr. Gonzalo Baez Camargo, Secretary of the Evangelical Council of Mexico; Miss Ila Ramola Sircar, Associate General Secretary of the Student Christian Movement of India; Miss Mina Soga, African educator. Their addresses were followed by brief statements from representatives of movements for Christian unity: Rt. Rev. Henry Wise Hobson for the Madras meeting of the International Missionary Council; Dr. William Adams Brown for the World Council of Churches; Dr. C. Jeffares McCombe for the Federal Council of Churches; and Hon. Charles H. Tuttle for the Greater New York Federation of Churches.

Young Adults and the Church

The second annual state-wide conference of Young Married People's Clubs for Connecticut, met in New Haven on November 5. The entertaining club was the "Mr. and Mrs. Club" of the Center Church, New Haven. The churches throughout the state that had organized clubs or were interested in establishing clubs, were invited to send delegates. There were 191 delegates present, practically all being a husband and a wife as the two delegates from each church. This movement is spreading rapidly throughout the churches of Connecticut and is helping to reclaim the lost generation of young adults to the church.

The theme for this Conference was "Personal Religious Living." The Conference voted unanimously to request the Connecticut Council of Churches to give

every possible attention to the promotion and strengthening of these clubs.

Drama Conference in Cleveland

About a hundred directors of drama from churches of Greater Cleveland attended the second annual drama conference sponsored by the Cleveland Church Federation. Dr. Dina Rees Evans, director of the Cain Park Community Theatre, was the featured speaker. She pointed out that drama is an effective medium for transforming maladjusted individuals into wholesome personalities.

A demonstration of creative dramatics was given by the primary children of the Christian Community Center, who dramatized the story of the Prophet Naaman. Radio drama and choral speaking were some of the new features of this year's conference. A visit to the Playhouse Settlement, located in one of the worst slum areas of the city, was the climax of the day.

The Cleveland Public Library loaned over fifty books on Religious Drama to the conference and the Pardee Players of the city presented an original play entitled "Rules—Perhaps Golden" as a part of the Community Fund drive.

St. Louis As Laboratory Training School

Under the auspices of the Metropolitan Church Federation of St. Louis (Mo.) arrangements have been made for the first "Laboratory Training School for Religious Workers," to be held June 17-30. It differs from the ordinary training school in religious education in that those who are enrolled will have the opportunity of seeing and studying actual classroom work where the best practices are being carried on. The School will be held in connection with the daily vacation Bible School, which twelve churches of Webster Groves sponsor and support.

Public Recognition of Cleveland Coöperation

The *Cleveland Press*, in a recent display covering a quarter of a page called attention to the work of the Cleveland Church Federation by summarizing its program, pointing out its significance as the coordinator of Protestant efforts in the city and presented pictures of Rev. O. M. Walton, Executive Secretary, and his three colleagues, Dr. Butchart, Miss Nyland, and Miss Garnett.

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World Community

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The point of departure is the break-up of the older community—political, economic, and social—both in the West and in the East. The key to community now appears to be in the recognition of "something that transcends human community," and it is at this point that the central meaning of the Church comes to light.

The Church Universal is shown not merely as a theory but as actually existing as a result of the world-wide missionary

movement. A brief survey is given of what has happened and is happening in Christian evangelism, Christian education, and Christian social rebuilding in the major areas of the earth.

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By CHARLES S. MACFARLAND

Revell. \$1.50

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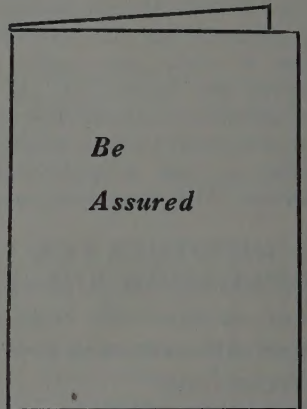
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